

Surah 37 Surah Saaffaat

THOSE WHO STAND IN ROWS

THE LINK BETWEEN SURAH SAAFFAAT AND THE PRECEDING SURAHS

By Name: Surah Saba warns that those people who believe that their gods will assist them against Allaah's decree, will suffer the plight of the people of Saba. Surah Saaffaat explains that the Saaffaat (those angels who stand in rows before Allaah) also make the announcement that none is worthy of worship but Allaah.

By Content: After Surah Yaaseen, Surah Saaffaat is also linked to Surah Saba, while it is also linked to Surah Yaaseen by way of negating intercession that can alter Allaah's decision. Surah Yaaseen emphasised that the expectations of salvation that the Mushrikeen pinned in their gods were shattered when Allaah's punishment seized them. Their gods were totally helpless against Allaah.

Surah Saaffaat goes on to say that all those whom the Kuffaar deem to be effective against Allaah's decree like the angels, the jinn and the Ambiyaa ﷺ submit in humility before Allaah. They even admit to their helplessness against Allaah's plan. Therefore, it is impossible to believe that they can be of any help to man.

A SUMMARY OF THE SURAH

The first five verses inform us that the angels are all subservient to Allaah, and they announce to the inhabitants of the earth that their Rabb is the One Allaah. There can be no other deity, nor any being that can alter Allaah's decrees.

Thereafter, verses 6 to 10 explains how the Shayaateen are driven with fiery stars from the heavens when they attempt to eavesdrop on the discussions of the angels. They then suffer a grievous punishment. Since they cannot even get close enough to hear what is being discussed in the heavens, how can they have the ability to reverse Allaah's decision?

The first narrative concerning Nooh ﷺ is related from verse 75, and terminates at the end of verse 82. Thereafter, the narrative of Ibraheem ﷺ is recounted, beginning from verse 83 and continuing until the end of verse 113. Allaah describes how He rescued Ibraheem ﷺ from the raging fire and how Ibraheem ﷺ was so obedient to Allaah that he was prepared to sacrifice his son upon Allaah's command. These incidents prove that even great personalities like Nooh ﷺ and Ibraheem ﷺ cannot be deities and cannot alter Allaah's decree.

The narrative of Moosa ﷺ and Haaroon ﷺ is also mentioned, making it clear that Allaah had rescued them both from hardships and oppression. Verses 123 to verse 132 concern Ilyas ﷺ, whom Allaah saved from assassination and humiliation at the hands of his people. The narrative of Loot ﷺ begins from verse 133 and ends with verse 138. Allaah rescued Loot ﷺ as well. It is again proven that people as great as Ilyas ﷺ and Loot ﷺ were in need of Allaah's assistance, and can therefore not alter Allaah's decisions.

Yunus ﷺ's incident follows thereafter. From verse 139 to verse 148, Allaah mentions how Yunus ﷺ called to Him for assistance, after which Allaah rescued him. Therefore, even he cannot be regarded as an intercessor to change Allaah's decision.

سُوْرَةُ الصَّافَّاتِ هِيَ ثَمَانِيَةُ وَثَمَانُونَ آيَةً وَخَمْسُونَ كَلِمَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful

وَالصَّافَّاتِ صَفًّا ۝

المنزل ٣٧

1. By the oath of those angels who stand in rows *(engaged in Ibaadah or awaiting instructions from Allaah) !*

فَالزَّجَّارَاتِ زَجْرًا ۝

2. And by those angels who *(sharply) drive (the clouds to their destinations) !*

فَالتَّلِيلَاتِ ذِكْرًا ۝

3. And by those angels who recite the 'Reminder' *(the Qur'aan) !*

إِنَّ إِلَهَكُمْ لَوَاحِدٌ ۝

4. Without doubt, your Ilaah is One.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝

5. He is the Rabb of the heavens, the earth, whatever is between the two and He is the Rabb of the points of the sun's rising *(the various points on the eastern horizon from which the sun rises during the different seasons).*

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ۝

6. Verily, We decorated *(beatified)* the sky of this world with the adornment *(decoration)* of the stars...

وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ۝

7. ...as a protection from every rebellious Shaytaan.

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذُّونَ مِنْ كُلِّ جَانِبٍ ۖ

8. They (the Shayaateen) cannot eavesdrop on (listen secretly to) those (angels) of the upper (higher levels of Jannah) heights (who discuss matters of the future) and (when they try to eavesdrop, they) are pelted (with the stars) from every direction.

دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۙ

9. (They are) Repelled (by these stars) and shall have eternal punishment (in the Aakhirah).

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاتَّبَعَهُ شَهَابٌ ثَاقِبٌ ۝

10. (None of them can hear anything) Except for the one who snatches (manages to overhear) something and (it is not long before) a flaming (piercing) spark (star) pursues him (and destroys him). (However, some of them manage to quickly pass on the information to other Shayaateen before dying and pass the incorrect information mixed with his goes on to the fortune tellers on earth.)

فَاسْتَفْتِهِمْ أَهَمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّازِبٍ ۝

11. (If the Kuffaar claim that We cannot resurrect people on the Day of Qiyaamah,) Ask them whether their creating them was more difficult than the other things We created. (When We were able to create great creations, bringing man back will be extremely simple). Verily, We created them (their forefather Aadam ﷺ) from sticky clay (which is a weak, pliable substance compared to what Allaah used to create His other creation).

بَلْ عَجِبْتَ وَيَسْخَرُونَ ۖ

12. You are surprised (troubled) as they (the Kuffaar) mock (Islam and the Qur'aan when they have no cause to do so).

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ۖ

13. When they are given advice (reminders), they do not take heed (do not listen).

وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ۖ

14. When they see a miracle (to prove the Prophethood of a Nabi), they begin to ridicule (mock).

وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ۖ

15. They say, "This (miracle) is nothing but clear magic."

عَٰذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا ۖ أَأَنَّا لَمَبْعُوثُونَ ﴿١٦﴾

16. (Mocking further, they say,) “Will we be resurrected (raised) after we have died and become dust and bones?”

أَوَابَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾

17. “Or will this (resurrection) happen to our early forefathers (ancestors also)?”

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾

18. Say, “Yes! And you will be disgraced (when you learn that you had been foolish to reject resurrection).”

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۖ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾

19. There will be only a single shout (blast of the trumpet to announce the arrival of Qiyaamah), after which they will all instantly stand up (from their graves) to look (see what is happening).

وَقَالُوا لَوْلَا إِنَّا هَذَا يَوْمَ الدِّينِ ﴿٢٠﴾

20. They will say, “Alas! This is the Day of Reckoning (decision).”

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾

21. (They will be told,) “This is the Judgement (Decision) Day which you used to deny.”

أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾

22. (The angels will then be commanded to) “Assemble (gather) the oppressors (the Kuffaar), their companions (friends) and whatever they worshipped...”

مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾

23. “...apart from Allaah, and lead them to the road of the Blaze (Jahannam).”

وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾

24. “(Before taking them away,) **Stop them, for they will have to be questioned.**”

مَا لَكُمْ لَا تَنْصَرُونَ ﴿٢٤﴾

25. (They will be asked,) “**What is the matter (wrong) with you that you do not help each other** (whereas you promised each other that your gods will assist you and that you would assist each other) ?”

بَلْ هُمْ الْيَوْمَ مُتَسَلِّمُونَ ﴿٢٥﴾

26. **On that day they will have submit** (to the judgment because everything will be apparent before them and they will be unable to deny anything).

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٦﴾

27. **They will turn to each other asking questions.**

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٧﴾

28. **They (the followers) will say** (to their leaders), “**You people used to come to us with great might** (to persuade us to commit kufr).”

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٨﴾

29. **The leaders will reply,** “**But you people were never Mu'mineen** (in the first place, so you cannot claim that we took you away from Islaam).”

وَمَا كَانُوا لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٢٩﴾

30. “**We never had any authority over you** (and could therefore not compel you to remain as Kuffaar). **However, you were a rebellious nation** (exceeding the limits and would have remained Kuffaar even if we told you nothing).”

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّ آلَ الْاِثْمِ لَكَاذِبُونَ ﴿٣٠﴾

31. “(Nevertheless, it is too late to alter our fate because) **The decision of our Rabb** (that we are destined for Jahannam) **has already been established** (proved) **against us. Undoubtedly, we shall all taste** (the punishment for our sins).”

فَاعْوِظْكُمْ إِنَّكُمْ كُنْتُمْ عَاوِينَ ﴿٣١﴾

32. (The Kuffaar leaders will further tell their followers) “**We misled you** (only because you were prepared to

listen to us) **while we were ourselves misled** (not guided by our own choice. Therefore, neither you or we can blame anyone).”

فَأَنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

33. Undoubtedly, they will all share in the punishment (misery) today.

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾

34. Thus do We treat the criminals (the Kuffaar and sinners).

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

35. They were the ones who were (too) proud (to accept) when they were told, “There is none worthy of worship but Allaah.”

وَيَقُولُونَ إِنِّبَأْ لِّتَرْكُوا إِلَهَنَا شَاعِرٌ مِّثْنُونَ ﴿٣٦﴾

36. They used to say, “Should we leave our gods for an insane (possessed) poet?”

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾

37. (They did not realise that) He (Rasulullaah ﷺ) brought the truth (Islam) and he ﷺ confirms the Ambiyaa (who had informed their people about his arrival).

إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْإِلِيمِ ﴿٣٨﴾

38. (The Kuffaar will be told) “You will all definitely taste a grievous (painful) punishment (in Jahannam).”

وَمَا تَجْزُونَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾

39. “You will be punished only for the actions that you carried out (and not for anything you did not do).”

إِلَّا عِبَادَ اللَّهِ الْمُخَاصِينَ ﴿٤٠﴾

40. Of course, the situation of Allaah's selected bondsmen (the Mu'mineen) will be different.

أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ۝٤١

41. For these people there will be a familiar provision...

فَوَالَّذِينَ هُمْ مَّكْرُمُونَ ۝٤٢

42. ...of fruit (fruit that they will recognise but which will be far superior to the fruit of this world). They will be honourably treated...

فِي جَنَّاتٍ النَّعِيمِ ۝٤٣

43. ...in Jannaat of eternity...(bliss)

عَلَى سُرُرٍ مُّتَقَابِلِينَ ۝٤٤

44. ...(where they will be) sitting on thrones (couches), facing each other (and holding friendly conversations).

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ۝٤٥

45. They will be presented with goblets (cups) filled with flowing (pure) wine (unlike the impure wine of this world which intoxicates)...

بَيَاضًا لَّدَّةٍ لِلشَّرِيبِينَ ۝٤٦

46. ...(which will be) white and delicious (pleasurable) for the drinkers.

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ۝٤٧

47. It (the wine) will neither produce headaches (nausea), nor will they be intoxicated by it.

وَعِنْدَهُمْ قُصِرَتُ الْأَظْفَارُ عَيْنٌ ۝٤٨

48. With them (the people of Jannah), there will be wide-eyed damsels (women), whose gazes are ever lowered (out of modesty).

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ۝٤٩

49. (Their skin tone will be so clear that it will appear) As if they are precious (delicate) eggs.

فَاقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾

50. (Sitting there with each other) They (the people of Jannah) will face each other, questioning each other.

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

51. One of them will say, "I had a certain companion (friend who did not believe in resurrection)..."

يَقُولُ أَأَنتَ لِمَنِ الْمُصَدِّقِينَ ﴿٥٢﴾

52. "...who used to say, 'Are you from those who confirm (that resurrection will take place) ?'"

إِذَا امْتَنَّا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ ﴿٥٣﴾

53. "(He used to say) 'Will we really be given the retribution (punishment for our actions) when we die and become sand and bones?'"

قَالَ هَلْ أُنْتُمْ مُّطَّلِعُونَ ﴿٥٤﴾

54. He (the person of Jannah) will ask (those with him), "Do you want to have a look (into Jahannam to see him there) ?"

فَاطْلَعْ فَارَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

55. When he looks (into Jahannam), he will see him (his Kaafir companion) in the midst of Jahannam.

قَالَ تَاللّٰهِ إِن كِدَّتْ لَتُرْدِينَ ﴿٥٦﴾

56. He (the Mu'min in Jannah) will say, "By Allaah! You almost destroyed me (had you managed to convince me)."

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾

57. "If it were not for the bounty of my Rabb (who granted me Imaan), I would have certainly been from those brought forward (to be punished)."

أَفَمَأْخِذٌ بِمِثِّينَ ﴿٥٨﴾

58. (The people of Jannah will ask,) “Is it not so that we shall not die again (after entering Jannah)...”

إِلَّا مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٨﴾

59. “...except for our first death (which already took place in the world), and we will not be punished?”

إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٩﴾

60. “Undoubtedly, this is the greatest success.”

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦٠﴾

61. “It is for (achieving) something like this (success) that those who wish to strive should strive (work).”

أَذَلِكَ خَيْرٌ نَزْلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦١﴾

62. Is this (the bounties of Jannah) better hospitality or the tree of Zaqqoom?

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٢﴾

63. We have certainly made it (Zaqqoom) a test (appointed) for the oppressors (the Kuffaar who mocked Rasoolullah ﷺ by saying that a tree cannot grow in the fire of Jahannam).

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٣﴾

64. It (Zaqqoom) is a tree that emerges from the depths of Jahannam.

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٤﴾

65. Its fruit resembles (are like) the heads of hideous snakes.

فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا قَامِلُونَ مِنْهَا الْبُطُونَ ﴿٦٥﴾

66. People will certainly eat from it and (although it will taste horrible, they will) fill their bellies with it (because of their intense hunger).

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا شَوْبًا مِّنْ حَمِيمٍ ﴿٦٦﴾

67. Thereafter (after eating from it) they will be given a mixture of boiling water with it (which

will be so hot that it will burn their entrails to shreds).

ثُمَّ إِنَّ مَرْجِعَهُمْ إِلَى الْجَحِيمِ ۞

68. Thereafter (after eating and drinking) **their return will definitely be towards the blazing fire** (of Jahannam, where the punishment will resume).

إِنَّهُمْ أَفْوًا أَبَاءَهُمْ ضَالِّينَ ۞

69. They (the Kuffaar) **found their forefathers astray** (misguided).

فَهُمْ عَلَىٰ أَثَرِهِمْ يُهْرَعُونَ ۞

70. Then they rushed (ran to follow) **in their footsteps.**

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ۞

71. (In fact,) Most of the earlier people (of old) **before them were** (also) **astray** (like them).

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ۞

72. (However, We did not leave them to their own devices, but) We certainly sent warners among them (to warn them about the consequences of kufr).

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ۞

73. (However, they rejected the reminders and were soon destroyed by Allaah's punishment.) So see the plight (terrible end) **of those who were warned** (but who did not heed the warning).

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۞

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74. Of course, the situation of Allaah's chosen bondsmen (the Mu'mineen) **is different** (they accepted the message of the Ambiyaa ﷺ and attained success in the Aakhirah).

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ۞

75. Indeed Nooh ﷺ **called** (prayed) **to Us** (to save him from his people). (We accepted his du'aa and sent a flood to destroy them.) **How excellently do We respond** (answer to the one who pleads for help)?

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۞

76. We rescued him and his family from a great calamity (the flood, while all the Kuffaar were drowned).

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٦﴾

77. We made his progeny (the Mu'mineen) the only survivors.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٧﴾

78. And, in his favour, We left (as praise and remembrance of him) among those to come after him...

سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٨﴾

79. ...“Peace be to Nooh عليه السلام in the universe.” (He is therefore remembered with words like this by all Mu'mineen.)

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٧٩﴾

80. Thus do We reward those who do good.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨٠﴾

81. He (Nooh عليه السلام) was certainly from Our slaves who were Mu'mineen.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨١﴾

82. Thereafter (after saving Nooh عليه السلام and the Mu'mineen), We drowned the rest.

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٢﴾

83. Verily, from his followers (those who upheld the same beliefs) was Ibraheem عليه السلام.

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٣﴾

84. (Remember the time) When he (Ibraheem عليه السلام) came to his Rabb with a sound (pure) heart (that was free from Shirk and sin).

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٤﴾

وَقَفَّ لَا يُمِرُّ

85. And *(also remember the time)* when he said to his people and his father, “What do you worship?”

إِنْفَكَا إِلَهَةً دُونَ اللَّهِ تُرِيدُونَ^{٨٥}

86. “Do you desire *(to worship)* make-believe *(false)* Aaliha instead of Allaah *(Who is Real and Powerful)*?”

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ^{٨٦}

87. *(He further asked the people,)* “What is your opinion about the Rabb of the universe?” *(Do you think that He will leave you to worship these idols without being punished?)*

فَطَرْنَظَرَةً فِي النُّجُومِ^{٨٧}

88. *(Once, when the people of Ibraheem عليه السلام prepared to leave town for a celebration, they asked him to accompany them. In reply)* He glanced once at the stars *(as they normally did)*...

فَقَالَ إِنِّي سَقِيمٌ^{٨٨}

89. ...and then said, “I feel unwell.” *(Because they believed that the stars had an effect on people, they did not question his illness.)*

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ^{٨٩}

90. So they turned their backs on him and left.

فَرَأَى إِلَى آلِهِمْ فَقَالَ أَلَا تَأْكُلُونَ^{٩٠}

91. He hurried *(turned quickly)* to their gods *(in the temple)* and *(seeing all the food that the people had left as offering, he)* said *(to the idols)*, “Do you not eat?”

مَا لَكُمْ لَا تَنْطِقُونَ^{٩١}

92. “What is the matter with you that you do not speak?”

فَرَأَى عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ^{٩٢}

93. *(With an axe in his hand,)* He then turned to them, striking them with force *(with the right hand)*

breaking all of them except the largest one whom he left untouched). (As mentioned in verses 59-61 of Surah 21, the people learnt that Ibraheem عليه السلام was responsible for the act.)

فَاقْبَلُوا إِلَيْهِ يَزُفُونَ ﴿٩٤﴾

94. The people came to him in haste (extremely upset to question him about the incident).

قَالَ اتَّعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾

95. (Seizing the opportunity to make them understand the folly of worshipping idols,) He said, “Do you worship what you yourselves carve...”

وَاللَّهُ خَالِقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

96. “...whereas Allaah has created you and anything that you make?” (Why do you worship the creation instead of The Creator?)

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

97. (Unable to answer his questions,) They (eventually) said, “Construct a building for him and cast him into a blazing fire.”

فَارَادُوا بِهِ كَيْدًا أَفْجَعْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

98. They devised a plot against him, but We made them the ones to look down (in humility when their plan to kill him failed. See verses 68-70 of Surah 21).

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾

99. (When his father and his people refused to accept his message of Towheed) He (Ibraheem عليه السلام) said, “I am going to (a place where) my Rabb (has commanded me to go), (it is only Allaah) Who will soon guide me (to the blessed land of Shaam, where I am commanded to live).”

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾

100. “O my Rabb! Grant me a son (righteous) from among the pious.”

فَبَشِّرْنَاهُ بِعُلُوِّ حَلِيمٍ ﴿١٠١﴾

101. So We conveyed to him the good news of (the birth of) a an obedient son (Ismaa'eel عليه السلام).

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يُبْنَىٰ إِنَّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَاقَبْتُ أَفْعَلْ مَا تُؤْمَرُ
سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٣﴾

102. When the child (Ismaa'eel عليه السلام) reached the age where he could run about, he (Ibraheem عليه السلام) said to him, “O my beloved son! Verily, I have seen (thrice) in a dream that I am slaughtering you. So (carefully) consider your opinion (on the matter because your life is at stake).” He (Ismaa'eel عليه السلام) replied, “O my beloved father! Do as you have been commanded (because the dreams of the Ambiyaa عليه السلام are revelation). If Allaah wills, you will soon find me to be among the patient ones (who will endure the sacrifice).”

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٤﴾

103. So when the two submitted (to Allaah's command, they proceeded to carry out the sacrifice) and Ibraheem عليه السلام (lay his son down and) turned his son on his side (to slaughter him, placing the knife on the youth's throat)...

وَنَادَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿١٥﴾

104. ...We (stopped him from slaughtering his son and) called to him saying, “O Ibraheem!”

قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَلِكْ نَجْزِي الْمُحْسِنِينَ ﴿١٦﴾

105. “You have certainly brought the dream to a realisation (fulfilled the command). In this manner (as We shall reward you) do We reward those who do good.”

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٧﴾

106. This (command to slaughter your son) is definitely a decisive test (of Imaan).

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٨﴾

107. And We ransomed (saved) him (Ismaa'eel عليه السلام) with a grand (mighty) sacrifice (a ram from Jannah, which Ibraheem عليه السلام then slaughtered in the place of Ismaa'eel عليه السلام).

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٩﴾

108. And, in his favour, We left (as praise and remembrance of him) among those to come after him...

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾

109. ...“Peace be to Ibraheem عليه السلام.” (He is therefore remembered with words like this by all Mu'mineen.)

كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

110. Thus do We reward those who do good.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾

111. He was certainly from Our slaves (servants) who were Mu'mineen.

وَبَشِّرْهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾

112. We gave him the good news of (the birth of his son) Is'haaq عليه السلام, (who was to be) a Nabi from the pious (righteous).

وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾

113. We blessed him (Ibraheem عليه السلام) and Is'haaq عليه السلام (with numerous favours such as Prophethood, knowledge and wisdom). From the progeny (children) of the two, there was the one who did good (the Mu'min), as well as the open oppressor of his soul (the Kaafir).

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾

114. Undoubtedly We favoured Moosa عليه السلام and Haaroon عليه السلام (by making them Ambiyaa عليه السلام).

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾

115. We rescued the two of them and their people from great distress (from the tyranny of Fir'oun).

وَنَصَرْنَاهُمْ فَاكْتَوَاهُمْ الْعَلِيلِينَ ﴿١١٦﴾

116. We assisted them (against Fir'oun) and they became victorious (surviving after Fir'oun and his army had been drowned).

وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾

117. We gave the two of them a Book *(the Torah)* that clearly elucidated *(explains)* matters.

وَهَدَيْنَهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾

118. And We guided the two of them to the straight path.

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ﴿١١٩﴾

119. And, in their favour, We left *(as praise and remembrance of them)* among those to come after (them)...

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾

120. ...“Peace be to Moosa *عليه السلام* and Haaron. *عليه السلام*” *(They are therefore remembered with words like this by all Mu'mineen.)*

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾

121. Thus do We reward those who do good.

إِنَّهُمْ أَمِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾

122. They were certainly from Our slaves who were Mu'mineen *(believing servants)*.

وَأَنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾

123. Indeed Ilyas *عليه السلام* was from the Ambiyaa. *(Ilyas *عليه السلام* preached to the people of B'albak, a town in Shaam.)*

إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ

124. *(Remember the time)* When he said to his people, “Do you not fear *(Allaah's punishment for worshipping others besides Him)*?”

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾

125. “Do you worship *(your idol named)* Ba'al and leave out the Best of all creators *(Allaah)?*”

اللَّهُ رَبُّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾

126. "Allaah is your Rabb and the Rabb of your predecessors (so worship only Him)."

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٦﴾

127. They rejected him, so they will certainly be brought forward (identified for punishment).

الْأَعْبَادَ لِلَّهِ الْمُخْلِصِينَ ﴿١٢٧﴾

128. Of course, the situation of Allaah's chosen bondsmen (Mu'mineen) will be different (for they will enjoy pleasures in Jannah and not suffer punishment).

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٨﴾

129. And, in his favour, We left (as praise and remembrance of him) among those to come after (him)...

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٢٩﴾

130. ... "Peace be to Ilyaaseen (عليه السلام). (He is therefore remembered with words like this by all Mu'mineen.)

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣٠﴾

131. Thus do We reward those who do good.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣١﴾

132. He was certainly from Our slaves (servants) who were Mu'mineen.

وَإِنَّ لُوطًا لَّمِنَ الْمُرْسَلِينَ ﴿١٣٢﴾

133. Indeed Loot (عليه السلام) was from the Ambiyaa.

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٣﴾

134. (Remember the time) When We rescued (delivered) him and all the members of his family (from punishment)...

الْأَعْرَاجُ فِي الْغَيْبِينَ ﴿١٣٤﴾

135. ...except an old lady (his wife who was) among those left behind (to suffer the punishment).

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿٣٥﴾

136. Thereafter (after rescuing the Mu'mineen), We destroyed the rest.

وَأَنْتُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ﴿٣٦﴾

137. You (people of Makkah) pass by them (see the ruins of their cities as you travel) in the mornings...

وَبِالْأَيْلِ طُفُلًا تَعْقِلُونَ ﴿٣٧﴾

ع
٢٥
٨

138. ...and at nights (en route to Shaam for trade). Do you not understand (that your fate will be the same for rejecting the message of Rasulullaah ﷺ) ?

وَأَنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿٣٨﴾

139. Yunus (عليه السلام) was certainly from the Ambiyaa.

إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿٣٩﴾

140. (Remember the time) When (after losing hope that his people will accept Imaan) he left (the town without Allaah's command and headed) for the laden ship.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿٤٠﴾

141. (However, when the ship set sail, it was caught in stormy weather and was close to sinking. The people on board attributed this misfortune to the fact that an escaped slave was on board. It was decided that the person should be thrown overboard to save the ship. However, to decide who the person was,) They drew lots and (each time) he (Yunus عليه السلام) was of the losers. (Consequently, he was cast overboard.)

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿٤١﴾

142. Then (when he fell into the ocean) a (large) fish (whale) swallowed him (whole) for he was accountable (for leaving the town without waiting for Allaah's command).

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿٤٢﴾

143. If he were not from those who glorify Allaah...

لَلَّيْثِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

الْيَوْمِ

144. ...he would have remained inside the fish until the day people are resurrected.

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾

145. (However, We rescued him from the fish and) We cast him on a barren (forsaken) shore, and he was ill (after spending a long time in the fish).

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾

146. We then caused a creeper to grow over him (to shade him as he regained his strength).

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

147. Then We sent him (to preach) to a nation of a hundred thousand or more.

فَأَمِنُوا فَمَتَّعْنَاهُمُ إِلَىٰ حِينٍ ﴿١٤٨﴾

148. (After Yunus عليه السلام) They (the people of his town) accepted Imaan and We allowed them to enjoy themselves (to live) for a while (rather than suffer the punishment as Yunus عليه السلام had wished).

فَاسْتَفْتِهِمُ الرِّبَّكَ الْبَنَاتِ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾

149. Ask them (the Mushrikeen), “Should your Rabb have daughters (as you claim He has), while you (love to) have sons?”

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾

150. “Or have (they developed the belief that the angels are Allaah's daughters because they believe that) We created the angels as females in their presence?”

إِلَّا أَنَّهُمْ مِّنْ أَفْكَهٍ مُّ لِّقَوْلُونِ ﴿١٥١﴾

151. Behold! Because of their fabricated beliefs, they will certainly say...

وَلَدَ اللَّهُ ۖ إِنَّهُمْ لَكَاذِبُونَ ﴿١٥١﴾

152. ...“Allaah has children.” Undoubtedly, they are liars!

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٢﴾

153. Has Allaah chosen daughters instead of sons?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٣﴾

154. What is the matter with you people? How do you decide? (Whereas these Mushrikeen loved sons more than daughters, it is deemed offensive that they should attribute to Allaah what they dislike for themselves.)

أَفَلَا تَذَكَّرُونَ ﴿١٥٤﴾

155. Do you not take heed (think)?

أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ﴿١٥٥﴾

156. Or have you some clear proof (authority for your beliefs, which compel you cling to them so adamantly)?

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٥٦﴾

157. So bring your Book (containing the proof) if you are truthful.

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٧﴾

158. They (the Mushrikeen) have made a kinship (family relationship) between Allaah and the Jinn. The Jinn already know that (if they commit Shirk,) they will be among those brought forward (for punishment).

سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٨﴾

159. Allaah is Pure of all (the partners) they ascribe.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٥٩﴾

160. Of course, the condition of Allaah's sincere bondsmen is different (they do not hold

these fallacious beliefs but worship Allaah only).

فَأَنْتُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾

161. Surely you (Mushrikeen) and whatever (gods) you worship...

مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ ﴿١٦٢﴾

162. ...cannot turn (anyone) away from Allaah...

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾

163. ...except for him who is (destined) to enter the Blaze (he will turn away from Allaah regardless of the efforts of the Mushrikeen).

وَمَا مِمَّا آتَاكُم مَّقَامٌ مَّعْلُومٌ ﴿١٦٤﴾

164. The position of each of us (angels in the heavens) is known. (It is in these fixed positions that the angels engage in Ibaadah all the time.)

وَأَنَا لِنَحْنُ الصَّافُونَ ﴿١٦٥﴾

165. Indeed, we are standing in rows (worshipping Allaah).

وَأَنَا لِنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾

166. Indeed, we are glorifying Allaah (all the time).

وَأِنْ كَانُوا لَيَقُولُنَّ ﴿١٦٧﴾

167. It is a fact that these people (the Mushrikeen of Makkah) say...

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾

168. "If only we had some advice (a divine scripture) from the people of the past ..."

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾

169. "...we would then surely have been Allaah's sincere (chosen) bondsmen (by practising

the injunctions of the scripture).”

فَكْفُرُوا بِهِمْ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾

170. (Their claim is obviously false because) **They disbelieve it** (the Qur'aan, which has come to them). **They will soon come to know** (the error of their ways when they face Allaah's punishment).

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾

171. Our decree (word) has been issued concerning those of Our slaves who have been sent (as Ambiyaa ﷺ).

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾

172. Verily, they will be assisted (aided against their enemies).

وَأَنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

173. And surely Our army (the Mu'mineen) shall (ultimately) be victorious (triumphant against the Kuffaar).

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾

174. So ignore them (the Mushrikeen) for a while (and do not bother with their insults and taunts).

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصَرُونَ ﴿١٧٥﴾

175. Keep watching (until punishment overtakes) them, for they shall soon see (the punishment for themselves).

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾

176. Do they seek to hasten Our punishment?

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾

177. So when it (the punishment) descends on their plain (comes to their land), then the morning of those who were warned (about Our punishment) will be evil indeed (because they will all be destroyed in the punishment).

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

178. Ignore them *(the harassment of the Kuffaar)* for a while *(until the command of Jihaad is given)*.

وَأَبْصِرْ فَسَوْفَ يُبْصَرُونَ ﴿١٧٩﴾

179. Keep watching *(for Our punishment)*, for they shall soon see *(it for themselves)*.

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

180. Your Rabb, the Rabb of all honour is Pure *(free)* from what *(partners and children)* they attribute to Him.

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

181. Peace be upon the Ambiyaa.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

182. And all praise belongs to Allaah, the Rabb of the universe.

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